

The American Friend

Old Series
Vol. XXXVII. No. 10

MARCH 6, 1930

New Series
Vol. XVIII. No. 10

RELIGION

RELIGION is the first beautiful companion that man encountered in his wilderness. It is the pathway between life and death that is worn deepest by the feet of the perpetually seeking generations. It is never far away when man knows exaltation and rapture. It is always present when he transcends himself in unearthly consecrations. It opens the door of vision when his genius hungers and thirsts for the substance behind all symbols, and other hand that can open it there is none. It is by his side when he walks the high and lonely places where he makes the discovery of himself. In life it is with him, illuminating him at his noblest, scourging him at his basest—the latter presence even more wistfully loved than the former. Neither in death does it leave him; but when all other voices moan of irreparable defeat, it alone lifts the cry of defiance and stands on the ruins of mortality announcing mysterious and splendid victory for the fallen.

WILLIAM L. SULLIVAN, in *Atlantic Monthly*
January, 1930

ON THE HORIZON OF THE CHRISTIAN CHURCH

REGARD DECISION MORALLY INTOLERABLE

Not being satisfied with the action of the United States Circuit Court of Connecticut in denying citizenship to D. C. MacIntosh of the divinity school of Yale University, members of the Religious Education Association of Southern California, with headquarters at Ninth and Spring Streets in Los Angeles, have adopted a resolution requesting "all those involved in the case to reconsider the action taken." The resolution calls attention to the fact that Professor MacIntosh was denied his application for citizenship on the grounds of his statement that he "considers his first allegiance to God and that he weighs his duties as a citizen accordingly." "We regard the decision of the court as contrary to the traditions of America and as morally and religiously intolerable," states the resolution, which was presented to the association by George Albert Coe.

WINONA LAKE SCHOOL OF THEOLOGY PLANS

The Winona Lake School of Theology, at Winona Lake, Indiana has just announced its faculty and courses for the summer session to be held from July 9 to August 14. The faculty and courses are as follows: Dr. J. A. Huffman, Dean, English and Greek New Testament; Dr. A. T. Robertson, English New Testament; Dr. John E. Kuizenga, Religious Education; Dr. J. A. Faulkner, Church History; Dr. A. T. Howard, Comparative Religions; and Dr. Leander S. Keyser, Christian Apologetics. None of the courses offered this year has been given in the Institution for a number of years, making it possible for many students to attend and to pursue new courses. The work is divided into two semesters,

the first one beginning on July 9 and closing on July 26. The second Semester begins on July 29, closing on August 14. Students may register for either one or both semesters. Winona Lake School of Theology is a High-Standard Interdenominational Divinity School, conducting summer sessions only. The work is thorough, evangelical and orthodox. For a Prospectus containing full information, address Winona Lake School of Theology, Winona Lake, Indiana.

INTERNATIONAL CAMP IN OBERAMMERGAU

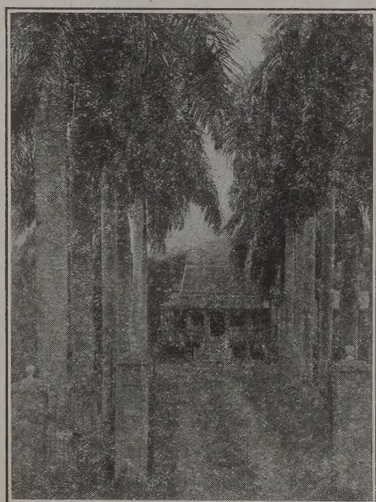
The Fellowship of Reconciliation has undertaken with the help of the World's Student Christian Federation, to prepare and run a permanent Camp in Oberammergau from June 1st to the end of September. A roomy building has been found, in very beautiful surroundings, eight minutes' walk from the village. Rooms containing four to eight beds, made by dividing up the great hall, will be fitted up with camp beds, each with pillows, blankets and sheets. Since prices in the village are very high, the main object of the Camp, on the practical side, is to make a visit to the Passion Play possible for many who could not otherwise see it. But the Camp will, we hope, give those who use it a real chance to realize both the meaning and beauty of the play in quiet surroundings, and to enjoy the practical experience of international fellowship and friendliness. Common excursions, discussions, singing, games will be going on for those who want them. The Camp will accept two groups of people, men and women, each week. There will be thirty to forty in each group, who will stay three or four days. The cost for three days will probably be £1.4. 0d., and for four days £1.12. 0d., including board, lodging and service. Negotiations may result in yet cheaper rates for June and the second half of September. The International Fellowship of Reconciliation will reserve tickets for campers, who should write to this organization at Döblergasse 2/26, Vienna VII, Austria. Members and friends of the Movement are requested to make known our International Camp at Oberammergau to religious groups, youth organizations, and periodicals with which they may be connected.

FOREIGN STUDENTS IN THE UNITED STATES

According to the last annual report of the Institute of International Education, there were 9,685 foreign students in the United States during the academic year 1928-29. They came from more than 100 different countries or colonies. No continent or major division of mankind was without its representatives. These students were distributed among 245 different colleges and universities in all parts of the United States, north, south, east and west. There were twenty institutions each of which had more than 100 foreign students enrolled. The opportunity presented to the forces of religious and social idealism by the presence of these foreign students in our midst can hardly be exaggerated when it is realized that it is from their ranks that the leadership of tomorrow in all lands will largely come.

RECENT COLLEGE GRADUATES TAKE NOTICE

The office of Indian Affairs of the United States Department of the Interior is very desirous to improve the Indian Civil Service and is looking for well-qualified college graduates with a spirit of service, to teach in boarding schools for Indians. Students interested may get further information from the Office of Indian Affairs or from the Civil Service Commission, Washington, D. C.—Christian World Education News Service—January, 1930.



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101 S. Eighth St. Richmond, Ind.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Why Do We Put Second Things First?

WE listened to a thought-provoking address the other evening upon the general subject of parenthood as a profession. The speaker, Dr. Francis N. Maxfield of Ohio State, Columbus, a Friend who is a well known specialist in the field of child psychology, made a plea for preparedness for parenthood; a preparedness based on the voluntary attitude and which is scientific as well as emotional in its approach. Whimsically and half wistfully he expressed the hope that the time may come when we shall regard the nurture of children with as much seriousness as is given to the development of fine strains of cattle and hogs. All of us realize, of course, that when we are dealing with human beings, certain obvious new factors are introduced into the problem which make it impossible for us to proceed with an eye single to blood lines. Granting this, the fact remains that the relative concern and personal attention which many people give to their children and to their fine blooded stock would leave the impression that they value the former less than the latter. They may feel that they are providing liberally for the little ones in the family, yet, in failing to follow them in their development day by day, solicitously and intelligently, they are in effect abrogating the most important responsibility of parenthood.

This leads us to the larger question of why all of us are so prone to put second things first. We do it unconsciously in our homes and then wonder why our young people do not have a deeper appreciation of things most worth while. We know a father whose little daughter had been sick and out of school for a few days but when Sunday came she felt able to go to Bible School. He urged her to remain home, saying it was more important for her to be able to return to school on Monday. "Do you mean, Father, that day school is more important than Bible School?" was the self-accusing query. This is but an incidental illustration of far too general a tendency toward wrong appraisal of values.

For some reason there is a well nigh universal, though unconscious, attitude toward life whereby we place a premium upon the things which affect us immediately in terms of physical satisfactions and pleasure. When it comes to the deeper and more intangible realities that have to do with sound character and ineffable goodness, we are not so particular. In this connection, we were recently impressed with the following, found in the *New Outlook*:

"An American bishop tells of an interesting experience in a Western town. He was in the modest bookstore one day, when a rather prominent woman came in to buy a book. When asked what kind of a book she wanted, she replied, 'Oh, just something to read.' An obliging clerk handed her a worthless new story, which she ran rapidly through by simply turning the pages and then said: 'That looks good. I will take it.' She paid for it without even asking the price.

"A half hour later the bishop was in the meat market making a purchase—for even bishops cannot live by books alone—when the same woman came in and demanded a steak. She scornfully refused the first cut and the second that were offered, insisting rather loudly upon 'the best you have.' When she finally received and paid for a most expensive cut, she announced for all to hear: 'I am particular about what I eat.'

"The woman was perfectly right about the meat. But life is more than meat, and man cannot live by bread alone. A cultured mind is one of the great secrets of happiness. They who miss 'the glory of the lighted mind' miss a great part of the glory of life."

The Measure of a Christian Gentleman

IMPRESSIVE evidence frequently comes to us of the influence of greatness and gentleness of heart that are quiet and unobtrusive. Last week we made mention of the death in Portland, Oregon, of Dr. William Rees, further announcement concerning which is given in this issue. Here evidently was a Friend who impressed himself helpfully upon those about him, more by reason of what he was than by what he did, which is not to discount his deeds of accomplishment. There was a radiation from his life that warmed his fellows in the glow of brotherly fellowship. Following our Friend's death there appeared in the *Daily Oregonian* the following significant editorial tribute written by one of the editors who knew and loved him:

"One is thinking now of a long life gently and generously lived, with much of quiet laughter and helpfulness. And of the ending of it. Not to walk beside the sea any longer, when the gulls are calling to the tide and the surf shouting to the cliff. Not to stand in rain or in sunset and dream seaward where the smoke of a ship has stained the cloud. Nor to fish for perch from the rocks, above the dark and tossing kelp, nor ever again to hold forth his hand to a friend, and smile shyly.

"What is the measure of a Christian gentleman? Is it defined by his prayers or his frequency in the

pews? He was devoted to his church. But more than this he was devoted to his fellow pilgrims on that long highway down which he came. To give aid and friendship, to be tolerant and merciful, to have the fine, unblemished strength that is in true simplicity of heart and motive—this was his all unconscious creed, for so he was shaped of heart and thought. He was a tall man and kindly of countenance, but the spirit of him was yet more tall and more kindly. Such, one takes it, is the measure of a Christian gentleman.

"We grow never accustomed to death, though it is native to life and natural as birth. It is to our credit, however great our faith may be, that sorrow follows where death has been. Not ever to have one's friend again—in life. This is a fine, enduring selfishness, without which we should be valueless. Yet so strangely compounded are our emotions, that to sorrow for a good man who is gone is to rejoice for him, and to find pleasure and pride in the life he lived. Somehow he will seem to have made life itself a better and a worthier enterprise. And this is a great gladness."

Imagination In Religion

BY DAVID M. EDWARDS

IMPORTANCE of the imagination in religion can scarcely be overstated. Too often its absence is estimated to be of no more effect than the absence of seasoning from food; whereas the imagination in religion serves a much more important function. The place given to the imagination in the Scriptures is ample proof of its importance.

The book that best illustrates this statement is Revelation, which, from beginning to end, is an appeal to the imagination. This last book of the New Testament is one of quite a voluminous issue known as "apocalyptic." Its purpose was to give courage in the midst of disappointment, discouragement, disillusionment and despair. It simply says, as its central message, that no matter how unpromising things may appear, there is a way, with imagination as the instrument, to see beyond them to the consummation of God's purpose for his children.

As a concrete example of this, one can refer to the vision of the Holy City, the "New Jerusalem." The earlier Jerusalem had been wrested from those to whom it belonged. It had been violated until the one who loved it so dearly felt humiliated beyond measure. But in his exalted vision John saw a "New Jerusalem" with its walls, its gates, its streets, a River of Life flowing through it and in the midst a great white throne, upon which sat the Great King, Jehovah, himself.

And the description goes into particulars. These particulars were of especial meaning to the Jew, with his twelve sacred tribes. It was of especial interest to the Christian Jew with his twelve apostles. For were there not foundations to the walls, each foundation of an especial precious stone? And were there not twelve gates with an angel at each, bearing the names of the twelve apostles? Did not the Tree of Life bear twelve manners of fruit? In another vision there were one hundred forty and four thousand, twelve thousand for each tribe, of those who had "washed their robes and made them white in the blood of the Lamb."

Throughout this entire book it is sought to encourage and enhearten by making an appeal to the imagination of those to whom it was written. And this appeal was the stronger because constant reference is made to those things which were of the highest value to the downtrodden Jew.

Proof that appeal to the imagination is an important element in the Bible is so abundant that illustrations need not be multiplied. Christ's parables are all of the sort that appeal strongly to the imagination, as is also much of the writings of Paul. So also the author of Hebrews admonishes his readers to be diligent by appealing to their imaginations. In the twelfth chapter, after the marvelous recitation of the deeds and virtues of those in the Hebrew's "Hall of Fame" as set forth in the eleventh chapter, he seeks to make even these who had lived, wrought and passed to their reward, real. He says: "wherefore seeing we also are compassed about with so great

a cloud of witnesses, let us lay aside every weight and the sin which does so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and the perfecter of our faith, who for the joy that was set before him, endured the cross, despising the shame and hath been set down at the right hand of God."

IMAGINATION—THE LENSE OF FAITH

Even faith itself, to the writer of Hebrews, is impossible without imagination; for "faith means the assurance of what we hope for; it is our conviction about that which we cannot see." (Goodspeed's translation.) How can we be assured of an object of hope; how can we be convinced of the thing which we cannot see, apart from imagination? And further, if faith is dependent upon imagination, and a vision of or belief in God himself is dependent upon faith, then imagination may be said to be a lense accompanying faith, another lense in the visual instrument by which we become aware of the reality of God.

It naturally follows that the acquiring of a virile imagination, together with the proper stimulation of it, are matters of profound importance. Imagination plays a significant part in any and all sorts of lives. The licentious person lives in the realm of evil imaginations. The writers of some of our sex literature, especially some of our sex novels, live in the realm of their lustful imaginations. The great generals of economic and industrial accomplishment, the so-called "Captains of Industry," the successful men in any field of human endeavor, must first, by imagination picture the thing for which endeavor is to be made. The great feat of engineering skill must first be conceived in the mind of the master builder, next committed to blue-prints, specifications and estimates, before it has any chance of being materially realized. The pathways of the history of the human race, as well as the pathways of innumerable lives, is strewn with the wreckage of failure, because of the lack of a right imagination.

MENTAL BACKGROUND IMPORTANT

Imagination is an intellectual activity, dependent upon the character of the mental background. That is to say, the character of the imagination, both its quality and quantity, is based upon the character of intellectual possession in the mental background. The accuracy of the blue-prints of the architect, as well as the dependability of his specifications and estimates of cost, will depend, to no small degree, upon the intellectual background with which his mind is furnished. To enrich this background the student of architecture not only studies under the direction of men of ability and genius, he also travels to other lands to build into his mental background a comprehension, a picture of the achievements of men of ability and genius. No man can feel himself qualified to plan

structures until his soul has become saturated with the spirit of the accomplishments of other men in his own line. Out of such an intellectual background the imagination may bring "new and old" and lend these to constructive work for its own achievements. Constructive procedure, to be the best possible for any particular individual, must be preceded by imagination and this in turn must have as its store-house an enriched intellectual background.

Well, what is the point of all this? What of it? Just this. The impotency of the impact of present-day Christianity, or if one is referring to the church, "Christianity," is a well known and almost universally acknowledged fact. Church leaders and Christian scholars of the first rank in any country on earth, will assent to this indictment. This is too big a subject to be treated as a section of this paper; it should be given more space than can be afforded here. I must content myself with making the assertion and urging any who dissent from it to investigate. I repeat that the impact of present-day Christianity upon the task Christ assigned is of exceedingly small avail. And what is the reason for this?

It is rather easy to become obsessed of a single point, to come to think that upon it hang all the "law and the prophets." It is easy to overwork an element that enters into the accomplishment of any worthy end. Yet as one views the objective of the Christian religion which is the establishment of the Kingdom of God on earth, it seems scarcely possible to over-emphasize this element of imagination. There is no factor of Christianity that does not call for its effective work. Worship, which is the soul's immediate reaction to its vision of God, as religion, itself, is the soul's reaction to its total vision of God, is impossible without imagination. For "he that cometh to God must believe that he is, and that he is a rewarder of them who diligently seek him."

IS ESSENTIAL IN CHRISTIAN EXPERIENCE

The same thing holds good for all the experiences and blessings that come to the devout soul all along the pathway of his "growth in grace and in the knowledge of the truth as it is in our Lord and Savior Jesus Christ." From the initial experience of conversion, which is primarily a "facing about"; through that of justification by faith, which is the attitude of mind which warrants God in considering one as just; on through the process of sanctification, which is just that, a "process," carried on in the presence of imperfections and inconsistencies of life; on and on through all the multitudinous experiences and blessings that come to the devout, concerned soul in its relation to God, the imagination is so absolutely essential, that without it the struggling, striving soul would be lost in perplexities and immaturities.

What thought makes heavier drafts upon faith than does that of immortality? No matter how much the human heart longs for it; no matter how much it may hope for it; in spite of the universality of these emotions, without the working of the imagination no real assurance of life after physical death can come in the midst of life as it must be lived in this present world. Some men seem to be able to philosophize themselves into a belief in immortality. Others seem to be able to reach the opposite conclusion. But a close inspection of these two lines of philosophic thinking reveals a difference of mental background which provides for a difference in imagination.

Some branches of the Christian Church seek to assist their communicants in making real the hope of eternal life, of immortality, by establishing "All Saints" and "All Souls" days. The purpose of these is to give the mind a sense of the reality of those who have passed from this life. This is but a measure to stock the mind with a background of concrete thought and knowledge concerning the "cloud of witnesses" so that the imagination may have material upon which to work.

IMAGINATION AND WORLD PEACE

It would not be denied by anyone, I suppose, that the establishing of universal peace is a part of the program of the King-

dom of God on earth. Anyone who has had the smallest connection with this effort or who has even read moderately concerning the program for its accomplishment, knows that the great need is for the citizens of the various countries of the world to enlarge their imaginations, to reach out beyond the boundaries of native land or adopted country and visualize a condition among all countries that will arouse their patriotism as much as does the condition of peace and confidence in the country in which they reside. And it can be said without hesitation that without this vitalized imagination universal peace will be impossible. Some such statement as this will apply as well to the settlement of all those great human problems which are so urgent today. It is the proper use of a good imagination, coming out of an enriched background, that will make it possible for the one party to a problem to see charitably the point of view of the other party.

Those who deal with the new facts of the universe as established by Einstein's "Theory of Relativity" and the "Quantum Theory" by Planck and Bohr, and their implications have much need for imagination. It requires imagination to visualize even a three dimensional space; but it is indeed a test of imaginative powers to realize the new space with which scientists must deal with its four dimensions, with its longitude, latitude, altitude and duration. A good chess player can, however, actually visualize this fourth dimension. Indeed his skill depends upon his ability to do so; for when he plays skillfully it is because he can take in with a single glance of his mental eye the entire chronological and spatial series of moves that may follow the first move, with all their effects. He sees the whole series simultaneously.

Sometimes men withhold their confidence in the Christian religion because they say that it requires a credulity that they do not possess. Its several doctrines, and, above all, its insistence upon the reality of God and the possibility of apprehending him and actually communing with him is beyond their power of credence. Would it not be well for such men to compare somewhat the credulity asked for in the various concepts of present-day science with that required in accrediting the conception of the Christian religion? It matters not what science is taken to illustrate this point, except that biology is yet too largely within the grasp of materialism or mechanism, to lend itself so readily to the task. In astronomy there are facts deduced as to distances in space as well as conditions of separate stars that require a greater stretch of imagination than can possibly any conception of the Christian religion. And in the science of physics the situation is even more marked. Let anyone endeavor to visualize matter, as a conception of it is most recently stated, and he will know what is meant. Let him think of matter as "emanation from location," which is, according to one of the greatest physicists of today, all that we can affirm, empirically, concerning matter. Or let him try to visualize matter as a "group wave," having its origin in millions of waves far beyond the power of any instrument to detect. Let him substitute "wavicle" for "particle," in his conception of matter and then pick up a stone and call it an "aggregation of wavicles" combining into "group waves." Let him see the holes, the "interstices," in a bar of lead, which is, according to the physicist, mainly space. He will come back from this endeavor feeling that the draft upon his credulity, the strain upon his imagination made by the Christian religion is mild in comparison.

MODERN CHRISTIANS NEED VIVID IMAGINATION

There has been as great an advance in Christian thinking as there has been in any of the sciences; or better to say, the problems of modern life in all its phases have increased as much in their intricacies as have those of any field of human thought. The modern Christian must have something happen to him similar to that which happens to our skillful chess-player in order to be effective in this modern world. Something has happened to the social structure which is as revolutionary

in this realm as are the new discoveries referred to above in the physical universe about us. There is a new conception of the social life of mankind in its broadest meaning as applied to interclass, interracial and international relations, that increases their complexity and multiplies their implications as greatly as do these new discoveries increase the complexity and multiply the implications of the problems relating to the various physical sciences. As it requires a vivid imagination to effectively think in a new world of four dimensions and a changed concept of matter, etc., so it will require a strengthening and refining of the imagination, the faith of Christians, to make them effective in the new day into which we have come.

Shall we be able to see the entire "chronological and spatial series of moves" that will be required, following the initial move made by Christ himself who "began to do and to teach," to bring in God's Kingdom among men? That will depend upon our vividness of imagination, our strength of faith, and these, in turn, will depend upon our mental background, upon our knowledge of the essentials; upon our appreciation of the spirit of that Kingdom.

Let us endeavor, conscientiously, to see "the New Jerusalem" coming down from God out of Heaven and let us listen for the voice saying: "See, I am making all things new." "God's dwelling is with men and he will live with them."

London, England.

Creative Prayer

Right attitude of soul, as friend with friend,
In loving, trustful intercourse, is prayer;
Enthroning Him, who asks our life to share
That we may know restraint and humbly blend
Our purposes, in selfless service end
The weakness which self-interest breeds, we dare
Respond in yieldedness, our love declare—
Henceforth, by word and deed, His will attend.
Petition finds its vent in words direct
And definite, until reply begets
Communion with the Source of spiritual power,
The God of grace, who wishes to effect
New ways for us to serve, and freely lets
Us intercede for others, hour by hour.

JOHN R. WEBB.

Richmond, Indiana.

A memorial in the interest of international peace to the delegates to the London Conference on Naval Reduction, signed by the fifty-two groups of State officers of the American Women's Christian Temperance Union, was bound in one volume by the National headquarters at Evanston, Illinois, and then forwarded to the conference. Japanese women under auspices of the W. C. T. U. sent a similar memorial signed by 100,000 women.

May God Bless Japan!

BY RACHEL M. RUTTER

AFTER eleven and a half weeks in Japan, I am leaving her beautiful shores for China and other parts of the world. I have tried to understand Japan and want to give some of my impressions.

The approach to Japan from Shanghai, sailing all among the islands and then up the inland sea to Yokohama is perhaps the most beautiful approach to any country in the world. My first night on shore in Japan was spent in the hospitable home of a Japanese lady and gentleman, who gave a perfect stranger such a welcome that my heart warmed to the whole Japanese race at the very beginning and never had occasion to cool all the time I was in Japan. In this home I had a Japanese bed, Japanese bath and Japanese toilet requisites (the looking glass on the floor, etc.) all so absolutely new and interesting to me. Since then I have been in many Japanese homes, the sliding doors of my room opening on to the little balcony, below which is always the beautiful Japanese garden, sometimes in miniature, but always there—the water, the old stone bridge or stepping stones, and the beautiful trees and shrubs and old stone lamps on pedestals.

I have seen Fuji several times, in cloud and in sunshine, always beautiful, always majestic. A schoolboy said to me, "Ah, Fuji! Fuji is solemn, Fuji is peaceful. That is the spirit of Japan."

I witnessed the ceremony of Shokon-

sai at the Heian Shrine in Kyoto, where 25,000 boys and girls aged from 13 to 19 came in their school battalions and bowed to the shrine where 20 white-robed Shinto priests stood with bowed heads. It was a thrilling sight. At the word of command every head bowed, stood a moment in silence, and then passed to make way for the next school. This is a rite performed every year in all parts of Japan in honour of those who gave their life for their country.

I have been to fishing and agricultural villages in Japan, where the people live and work just as their forefathers did centuries ago, and where probably the same poverty exists. In town many men still wear the kimono all day, but many wear foreign dress for business and slip into kimono as soon as work is over. Women mostly wear kimono with the beautiful obi, without which no woman is properly dressed. The beauty and richness of material one sees in an ordinary tram is remarkable. Both men and women wear "gata," that is a sort of wooden or rush sole raised from the ground on a sort of stilt from one to three inches high. They walk quite well and run with ease in these things. There are no deformed feet in Japan. No one in Japanese dress (either man or woman) wears a hat of any description. Indeed it would be impossible for the women, who still do their hair in the national style, to wear a hat.

Tokyo was very busy still repairing itself. The earthquake and fire of six years ago left such a devastation that even yet it has not recovered. Just now an extra spurt was going on. The international engineers were coming and Tokyo must be ready. I think in England we have little idea of what a terrible disaster Tokyo underwent. May I recall that 30,000 people were burned alive in the grounds of one shrine where they went for shelter; that the bridges gave way under the weight of people who crowded on them, thinking to escape the fire, and the river was a mass of human corpses. A lady said she walked seven miles through the ruins of the city after the fire and saw nothing but charred ruins and in one spot two blades of green rice. The tram lines were all twisted and broken and the paving of the roads thrown up. Think what Tokyo has had to repair! And when you understand, you are never worried because the tram stop places are not where they were, or at the difficulty of crossing streets still under repair. But Tokyo is fine. It puts up with all sorts of inconveniences and goes steadily on with its education, its business, and its philanthropies. There are a great many of the latter. I visited the headquarters of the W.C.T.U.; attended a meeting of the W.L. for P. & G.; saw the splendid new buildings of the Y.W.C.A. and Y.M.C.A.; saw the Tokyo headquarters of the wonderful work of

Kagawa, the Japanese evangelist and social worker, who is doing so much for Japan. Also I stayed in the Shinnukan (Tokyo's Toynbee Hall) and saw many missions. I must especially mention the work of Gilbert and Minnie Bowles, in whose home I met many Japanese leaders in politics and religion.

Although the universal religion of Japan is Buddhist and Shinto, there is a great movement towards Christ, a great seeking after Truth. Many thousands of boys and girls are under Christian influence in their schools. "Are you Christian?" I have asked many times. "I am nothing," more often than not is the reply, "My people are Buddhist." In some cases I have given a Testament and the individual has promised to read it.

Kagawa, the great Japanese evangelist, has set out to win three million souls for Christ; let us pray for him and his work. Everyone in Japan has heard and read of Kagawa. I have distributed in Japan a lot of his tracts on the Prodigal Son. In Kyoto alone there are about 250 Christian agencies at work, and there must be more in Tokyo and Osaka and Kobe, not to speak of the country places. I understand there is only a proportion of about 2 per cent. of the population of Japan who have openly professed Christianity.

Of Friends there are about 800 members, rather more men than women. There are about 400 responsible attenders and contributors. The average attendance at meetings for worship is about 150. The principal meetings are in Tokyo. But I visited others, at Mito, Tsuchiura, Nippore and other places. The Braithwaites have quite a large meeting, and the one started at Mairsuru by Irene Smith is more like a Friends' meeting than anything else. Mr. Iwahashi and Miss Asai are starting one in Osaka.

I have been privileged to address many schools in Japan, both boys and girls, and to stand before from 600 to 1,000 of the eager upturned faces of the youth of the country has given me a thrill every time! The educational system of Japan is excellent, and I suppose there is less illiteracy here than in any country. At Tokyo I was present at a huge women's meeting addressed by the Minister of Education and others. There must have been about 4,000 women present, most of them connected with education and nearly all in their beautiful national dress. At Kyoto I went to the athletic display of the oldest girls' school in Japan. They played very fine tennis and in kimono or the long school skirt too!

I have not yet touched on the art of Japan. To hear the orchestra of the Blind School in Osaka play on the national instruments, and then to hear a blind boy render Beethoven's "Romance" with wonderful feeling on a foreign violin,

and a blind girl play "The Moonlight Sonata" on a grand piano with exquisite touch, brought tears to one's eyes. That blind school is where our Friend Takeo Iwahashi works. It has been my privilege to be much in his company and to visit his home. He translated for me when I addressed that school. Iwahashi was at the home of Gilbert Bowles while I was there. I introduced him to Ivan Bell, and those two philosophers sat and talked till long after midnight. But Iwahashi's point of view is a unique one from which to approach any subject. He is a radiant spirit.

As to pictures, it seems to me that every Japanese is a born artist. Any little urchin can sit down on the street and make a picture of what he sees in front of him. The walls and sliding screens in palace and in ordinary homes are just—*pictures*. Everything is artistic and in perfect taste. Even in the poorest homes one sees beautiful things.

As to the drama, I attended one theatre to see some historical plays. The dresses and the scenery and the movements were very beautiful. Mr. Hall, a professor of the Doshisha University, who has spent much time in the study of "No," gave a lecture on that subject, which I attended. After the lecture the celebrated Kongo and his son and grandson (aged 5) gave us a "No" play, a great help towards the understanding of Japan, for as Kongo said, "You must forget what the actor is saying and then enter the spirit and the love of Japan." Later I was privileged to visit the Museum at Jiygu Shrine at Miyazaki, where I saw pictures of the time of the first Emperor and understood still more what "No" is, trying to do in keeping alive ancient Japanese history in the hearts of the people.

I have not time to spare to describe either the Tea House or the Tea Ceremony. Suffice it to say that the latter is part of the very life of Japan's upper classes. The tea is ground and made by the host in the presence of the guests, and each of his movements and every act of the ceremony has its meaning. The Tea House itself looks simplicity itself, but in reality it is a very costly thing.

Needless to say, that I am charmed with Japan and the Japanese people; their dress and their manners. If two ordinary people meet in the street they stop to bow low to each other several times before they speak. I have seen quite poor people do this—it is the custom. I liked the "haori" coat so much that I had one made for me and I wore it continually and found it gave me favour with Japanese women, who constantly looked me up and down and then said with an engaging smile, "Haori!"

The Emperor Meiji, who is rightly regarded as the father of reform in Japan,

laid down certain rules: (1) That all government must be based on the will of the people. (2) That justice and equity must be the basis of action. (3) That all people be allowed to realise their personal aspirations. (4) That knowledge be sought throughout the world, so that the Empire be based on solid foundations.

If we realise at all what Japan suffered under the Feudal Lords who preceded the Emperor Meiji, we also realise what a tremendous revolution these rules implied. What has already emerged is a disciplined individual, a disciplined society, and a disciplined nation, with a strong Government, headed by a much beloved Emperor. There is respect for authority. National economy is being practised with thoroughness to enable the country to pay off its debt. There is an understanding spirit in the country and a wonderful adaptability which seeks to copy what is good from more advanced nations and to exclude what is bad.

I leave Japan, brilliant with her many-coloured chrysanthemums and flaming maple trees, with a longing in my heart that I might some day see her again. My last meal in Japan was a Japanese meal, served in Japanese style and eaten with chop sticks in the beautiful home of a Japanese doctor. So my first and last days in Japan were thoroughly Japanese.

God bless Japan!

FRIENDS AT NEW LONDON

New London Friends Church and Bible School observed Christmas eve with a very impressive and worshipful program. This was in the nature of a surprise, each class volunteering its own special part. The Christmas offering for missions was the closing feature and a substantial gift for our work was realized.

The church has just finished the Mission Study course of six lessons and for the next month the Stewardship lessons will be given during the prayer meeting hour, under the direction of the pastor, Henry E. Chace. The Junior C. E. Society under the leadership of Reba Chace meets each week preceding Sabbath evening service. A box of clothing was sent just before the holidays by the Service Committee to Marion, North Carolina.

New London Quarterly Meeting was held January 17 to 19. Richard R. Newby was very acceptably in attendance, giving deep practical messages. The Missionary Conference on Sabbath afternoon was addressed by Murray S. Kenworthy. A playlet "Dr. Sure Cure Sees Through it," was given by West Middleton church and Rachel B. Johnson.

In the evening, New London local W. C. T. U. gave an interesting program with the president, Mabel Miller, in charge. A splendid symposium was given by Prof. Geo. Conelly, Henry E. Chace and Murray S. Kenworthy.

From Our London Correspondent

Letters of Observation and Comment

A RARE treat came to me yesterday. I received an invitation some days ago from the Secretary of the Metropolitan Free Church Federation to attend the sessions of their annual meeting which were held in the Welsh Presbyterian Church on Caring Cross Road near Cambridge Circus. At 2:30 there was a business meeting. This meeting was conducted so much like a similar meeting in the States would be that I felt quite at home. At four o'clock there was a meeting for worship. Dr. Wm. C. Poole, the pastor of Christ's Church, the church made famous by the long pastorate and distinguished services of the late F. B. Meyer. Dr. Poole is an American, a Californian, and will soon sever his connection with Christ's Church and return to the States. He is considered one of the greatest preachers in England today, along with F. W. Norwood of City Temple, Leighton Richards of Manchester, William E. Orchard of Kings Weigh House, Maud Royden, Bishop Gore, Dean Inge and the Archbishop of Canterbury. At 5:30 a "tea table conference" was held. I thoroughly commend this sort of an event to my minister friends at home. The tea, or something, encourages sociability and geniality which helps even the most diffident to expand. Perhaps "the drink that cheers but does not inebriate" functions best at such an occasion. Again at 7:30 there was a meeting addressed by Peter Hughes Griffiths, the pastor of the host church. Mr. Griffiths is a Welshman and preaches to his people in the Welsh tongue. By the way, there are twenty-five churches in London where the Welsh language is exclusively used.

SLAVERY STILL EXISTS

The Anti-Slavery Society of Great Britain held its annual session last night. Lady Simon, whose book, "Slavery," is just fresh from the press, was to have spoken but illness prevented. Other speakers of note and of long standing interest filled in and T. Edmund Harvey summed up the discussion of the evening. It now seems indisputably proved that slavery exists. No one, not even the authorities of the countries where it is practiced, can or do any longer deny it. There are probably between five and six million slaves in the world today. The whole question assumes three phases; viz., slave "owning," "trading" and "raiding." It is not difficult to command the assent of most people to the evil of the two latter phases; but it is not so easy to convince them of the wrongness of the former. It is obvious, however, that slave "owning" is the crux of the whole matter. The Conference brought out

very forcibly the fact that absolutely the only instrument that can abolish slavery from the earth is the League of Nations. A Slavery Conference has been called by the League for next September. In the meantime great effort will be put forth to take to that Conference all the information obtainable upon the whole question of slavery. Great Britain, thus far, has taken the lead in all the activities concerning the action against slavery in the League; consequently the Anti-Slavery Society feels heavily the tremendous responsibility of obtaining the facts to present to the Foreign Department of the Government. Several people have written to me asking about Lady Simon's book. It is published by Hodder and Stoughton, London, or may be purchased from Friends Book House, Euston Road, N. W. 1, London.

NOBLE BEECHES AT AUCTION

The dire results of England's necessary practice in securing revenue for the operation of government by taxation and the incomparable weight of taxation borne by citizens is eloquently proclaimed by a recent occurrence. The present Duke of Richmond, in meeting the payment of "death duties," as the inheritance tax is called, was compelled to sell at auction the great trees upon the old family estate. These trees consisted of seventy thousand marvelous beech trees, some of them two centuries old. The consideration involved was £45,000 or \$225,000. Prospective buyers were present from many countries. The auction took place in a room, the walls of which were decorated with an original woodblock print which has hung untouched and uncleaned for a century. In no way is the evidence of the passing of old England more vividly proclaimed than in such happenings as the sale of these trees to be made into lumber. Such events are of the same texture as the disappearing of the great landed estates.

MORE FRESH AIR NEEDED

It was a dramatic moment when the leaders of the delegations meeting in London for the Five Powers Congress assembled in the picture gallery of St. James Palace to meet the Deputation of Women's Organizations of their respective countries, who had assembled for the purpose of urging drastic reduction of naval armaments. The only vacancy was that of Italy which was not represented; and this omission has some very interesting and challenging implications. Manifestly, Fascist government does not smile with approval upon indiscriminate organization, especially of women. Pre-

mier MacDonald said in addressing the deputation that women had always been pioneers in every great cause of humanity and that the enfranchisement of women had always been accompanied by increased initiative in all projects for the benefit of mankind. Mr. Stimson said that the coming of the Deputation had been "like a breath of fresh air to the labors of the Conference."

SUPPORTING THE GOVERNMENT

There is a group of men in Parliament, commonly referred to as the "Parliamentary Peace Group," who have done a most significant and constructive thing. They have sent to Premier MacDonald a memorial as follows:

"We, the undersigned members of Parliament wish to express to the Prime Minister, and the Government, our warm agreement with the published statement of their desire to obtain consent among the nations for the abolition of the battleship and submarine, and the reduction of cruisers to those calculated to be necessary for police purposes. To this end we hope that the strongest effort will be made to achieve this purpose at the Five Power Naval Conference, and assure the Prime Minister that in this policy he will have our whole-hearted support, both in Parliament and in country."

This declaration of confidence, signed by 196 names, is another substantial evidence of the solid standing of the present Labor Government. Of course, no one can tell when a change of government may take place in a country with a system such as prevails in Great Britain; but one would have fairly good foundation if he should venture the prophecy that the present government will remain in power for two years or more. The one element of uncertainty is, of course, the fact that the present government is a minority government, compelled to depend upon the Liberal Party to carry out its policies. But with the apparent certainty of the impossibility of the Liberal Party to expect to return to power soon, and since the rivalry between the Liberal and Conservative parties is deep-seated and implacable, there is little expectation that Mr. Lloyd George will use his power to oust the present government, as it would mean the liability at least of the return of the Conservatives to power. I must qualify this last statement, however, by saying that it is commonly held that if for any reason, barring some very foolish act of the present government, it was forced to appeal to the country it would be overwhelmingly returned to power. Should either of the other parties, save for some very great reason, defeat some policy of the present government, it would welcome, in the present state of affairs, a chance to appeal to the country for approval of its work.

A graph showing the curve of foreign trade of Great Britain and the United States during the Great War and for the

years since the war in the various countries of the world would afford a most telling illustration of Great Britain's unsatisfactory condition as compared with that prior to 1914. During the war Great Britain's curve took a plunge downward and that of the United States took a leap upwards. Since the war, the curve of Great Britain has continued downward and that of the United States, save for a small loss the last two or three years, has continued upward. The reason for Great Britain's loss of foreign trade during the war was the fact that all her factories were turned into munitions and war supplies factories. Her own Dominions were encouraged to establish factories for the manufacture of many commodities in general and common use. When the war ended these Dominions, notably Australia, found themselves with overgrown manufacturing establishments which must either be kept running or dismantled. The decision was without exception to keep them running. Their ability to do this was soon tested by the pouring in of foreign goods which could be sold cheaper than home-made goods. This was possible because of the absence of tariffs. Immediately tariffs were levied and this shut out goods made in England along with those made elsewhere. Thus England has lost heavily in trade, even with her own Dominions and other colonies. Thus, while England lost her prestige in world markets because of the necessity of devoting her energies and facilities to the prosecution of the World War, the United States which furnished money, but increased her world markets is now busily engaged in collecting this loan notwithstanding the fact that the war was as much her war as it was that of Great Britain; or at least that was the way the matter was put when the United States entered the war.

NEW STATUS OF DOMINIONS

The character of the growth of relationship within the British Empire may be illustrated by the family. Prior to the World War the Empire was like a good, careful and responsive mother in her relation to a family of strong, healthy, but dependent children. The war experience brought to the children a revelation of their own strength and importance and caused them to desire that independence which this strength and importance warranted. This was mutually agreed upon at a family gathering in 1926, known as "The Empire Conference." By the terms agreed upon at this Conference the relation of the children to the mother was wholly or, at least, largely changed. Each was made autonomous so far as its own internal government was concerned, as well as in its relation to other countries. The Dominions signed the Treat of Versailles

and the Covenant of the League as independent nations. Each has the right to send to and receive ministers from other countries. "H. M. G.", prior to the war, meant "His Majesty's Government" in London; since the war it means "His Majesty's Government" in Canada, or South Africa, or Australia, etc. Prior to 1920 the King was "King of" now he is "King in" the various Dominions.

ENGLISH WETS RELISH PIFFLE

You may be well assured that the Press in London took full opportunity with the speech Representative Beck of Pennsylvania, delivered in the House of Representatives recently in which he arraigned the administration and enforcement of the Prohibition laws. The feature of his speech that is the sweetest of morsels to the British journalists is that which deals with the "invasion of personal rights." Mr. Beck said: "During the Bloody Assizes, Judge Jeffries converted Englishmen into criminals at the rate of 300 per week. We, with our superior efficiency, convert Americans into criminals at the rate of 1,000 per week." How comforting such piffle is to the "Briton Wet" can scarcely be imagined until one sees how it is played up in the London Press.

YES, WE WERE—AND ARE

Weren't we indignant when the newspapers told of the drunken revels of the American delegation to the Five Power Conference on board the vessel which conveyed them to England? What right had they to ignore the laws of their country—the country they were selected to represent at an important gathering of the Great Powers of the world? Why would they when out of sight of land begin to drink and "booze" and in general flout one of the amendments to the Constitution?

That all this so-called news was wet propaganda now seems assured, as the subsequent conduct, without exception, of the entire delegation proves. At public banquets and dinners all glasses excepting the one for water, are turned down and the wine waiters take the hint.

I asked, "Weren't we indignant?" Yes, we were. Not at the delegates, for we knew the newspaper statements were false and nothing but "wet propaganda"; but we were indignant that these "wet propagandists" would seek to bolster up their own specious arguments for "liquor" by defaming the character and loyalty of representatives of the United States Government. No person on the American delegation, knowing President Hoover's common practice of total abstinence would, no matter what his own private opinion, flout the unmistakable desire of their Chief. Here's hoping this attempt of the wets may be a boomerang.

A FORECAST OF HOPE

The length of time intervening between the time I write in London and the appearance of what I write in THE AMERICAN FRIEND makes it hardly worth while to make any statement about the Five Power Conference. At this date, (February 11) some progress seems to have been made. Great Britain and the United States would have no difficulty whatever in reaching an agreement. It makes no difference to either of these nations how much naval power the other has, save as the influence it would have on the size of the navies of other countries; war between them being "unthinkable." To illustrate: Japan is insisting upon a 10-10-7 ratio; and as it does make a difference to both Great Britain and the United States how much naval power Japan has, (war between Japan and either of them not being so "unthinkable") considerable difficulty is added to the problem. Then, too, it matters to Great Britain as to the size of the navies of France and Italy for war with one or both of these is not so "unthinkable." The submarine question is also troublesome. England and the United States favor discarding it; but none of the others do, especially Japan and France. These are but samples of a multitude of knotty problems. It can be said, however, that the method by which limitation will be sought is about determined. This is important; but the thing of most importance, of course, is to what extent of limitation will this method lead. That is the thing in which the war-weary world is interested. No forecast based upon anything but hope can at this writing be made. In view of the splendid spirit that prevails it seems certain that an agreement will be reached and that will be a victory of far-reaching import.

DAVID M. EDWARDS.



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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

CO-WORKERS CELEBRATE CHRISTMAS

Fifty-three of the former employees and co-workers of the Service Committee and the German Committee for Foreign Help, who had worked together in 1920 and 1924 to save the children of Germany, came together on December 21st, for a Christmas party and reunion. The invitations had been sent out by Gilbert MacMaster for the Friends, and Dr. R. E. Bose, former Chairman of the German Committee. Wives or husbands and children of workers were included in the invitation, and 126 persons were gathered together for a most happy time.

The party began about 5 o'clock, with a babble of greetings and joyful meetings, as many of the people had not seen each other for several years. Then came tea and a little program of recitations from the children and music and a few scenes from a Christmas-play. The rooms were decorated with Christmas greens, red candles and a large Christmas tree, while the Christmas-man arrived during the evening with two sacks full of presents for the children. Short speeches were made, Gilbert MacMaster on behalf of the Friends, Dr. Bose for the German Committee, and a representative of each group of employees.

It had been hoped that messages from some of their American co-workers would be received in time to read at the reunion, but though several were sent, all were delayed by the Christmas rush, and arrived too late. They were, however, copied and sent to all members of the party afterwards. Meanwhile the group cabled a united greeting to all their American friends, as follows:

"Former co-workers childfeeding gathered together for Christmas party send in loving thankful remembrance help given in time of great need all our Quaker Friends heartfelt Christmas Greetings."

Again and again during the evening, says Gilbert MacMaster, one caught such a sentence as this: "Yes, those were great times. You had the feeling of taking part in something great." And thus renewing old times, they felt that they would not again drop the threads of friendship. Quite apart from the official heads, the employees themselves named a committee to arrange for annual gatherings in the future. "So maybe this was not the close, but just the beginning."

AFTER-CARE CLUBS IN VIENNA

It will be remembered that after the war nearly a thousand badly undernourished Austrian children were sent to England for hospitality in English homes, for periods ranging from two or three months up to a year. After their return to Austria, a number of these children were gathered by teachers and others into clubs to "Remember England." Later, these clubs became a part of the responsibility of the Vienna Friends Center.

Last fall letters were sent to all the young people who had shared in the English hospitality, but were not members of the Clubs. A few were dead, many do not live in Vienna, some could not be traced; but about a hundred replied, and seventy have eagerly joined the weekly clubs. Thirty other young people, friends of members, have also joined, and the clubs have now an attendance of about 180 a week, a number which taxes the Center to the utmost, especially on Friday, when seventy young people pour in for a mixed evening consisting of "social, lecture, discussion." One evening the address was on the subject, "United States of Europe," on another, "Old and New Ideas of Education"; while a third speaker told of "Turkey of Today."

SHAKESPEARE AND SPORT

Every evening of the week has its club. On Monday, forty-odd boys hold the Center. There are two English groups, for beginners and for more advanced; and a Sport section. On Tuesday a Girls Club for beginners in English; Wednesday, two other groups of girls; Thursday, two boys' discussion groups, one of them reading Shakespeare; while on Saturday a mixed dramatic and singing club comes.

Christine Clement Brown is in general charge, assisted in club leadership by Headley Horsnail, and English or American Friends who may be in Vienna for a time. At present, there are three or four such aides. In addition, the

GOOD VISUAL EDUCATION

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clubs have their own officers, and a Joint Club Committee, which takes much of the responsibility upon itself.

CLUBS CELEBRATE CHRISTMAS

At Christmas-time the girls of the Clubs invited a number of children from an orphanage to a Christmas tree and party. Working for several meetings beforehand, the girls had dressed dolls, made scrap-books, and made all other preparations, even to home-made cakes. With songs, games, recitations, and the Christmas tree and presents, and chocolate and cookies, the youngsters were extremely happy. "Grüss Gott," said they as they left,—"Good-bye and God bless you."

On another night, 130 members of the Clubs came together for a home-made entertainment. The young people had taken great pains in making the scenery and arranging the stage for two plays, one of which was a scene on the road to Bethlehem, and the other a simple comedy.

On December 13, the Clubs "were able to arrange together with the University section of the League of Nations Association, a gathering of students of various nationalities to discuss with them the possibility of having an international Students' Club in Vienna. On that evening we had as guests in our Club, German, American, Ukrainian, Lithuan, Polish, Welsh, Hungarian, French, and Yugoslavian students, as well as delegates of the three political groups of the University, Nationalists (or Catholics), Socialists, and Jews. The evening was more successful than we had dared to hope."

THE TRAINING SCHEME

English Friends who took these children to their homes seven years ago are determined that they shall have the best possible start in life, and have, therefore, provided funds when necessary to give them needed training for life. Often the sum needed is small, but helps the child away from blind alley work. One boy is being helped to be a doctor, another an engineer, a third a teacher, others are prepared for commerce, dress-making, housekeeping, printing, smithing, etc.

ON THE SPIRITUAL SIDE

The Clubs try to make the contact with England the basis for a wider and deeper international understanding. They encourage friendship and understanding between the boys and girls in the Clubs, so that through playing and working and talking together in a spirit of friendliness, they may realize that differences of race, religion, and class, which do not in any way hinder that friendliness in the Clubs, need not hinder it in the outside world.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

PAINT AND PIETY

EDITOR THE AMERICAN FRIEND:

Piety, according to Webster, is "reverential and loving obedience to the will of God and earnest devotion to his service." Paint does not appear on the surface of this definition although it may be involved therein. And if it is, Friends, with our constant emphasis upon the spirituality of religion, may have been inclined to ignore the paint in our piety.

This should not be mistaken for a discussion of the merits or demerits of cosmetics. In passing, however, let it be suggested that if the pulpit discourse in Friends' churches that has been directed against face paints had been voiced in favor of house paint many of our church buildings might now present a more attractive appearance without, as well as a more modest appearance within. The paint which it is here desired to associate with piety is house paint, with which may be included wall paper, furnishings that contribute to general appearances.

To what length can "reverential and loving obedience to the will of God and earnest devotion to his service" permit a group of Friends in a well-to-do rural community to worship in a weather beaten building located in an unkept yard fringed with weeds or brush? How can a village or city church expect to exert a helpful moral and spiritual influence while its house of worship is an eyesore in a community of substantial homes or business houses?

There is a unique influence associated with the activity of a church that is keeping its property in good repair and constantly improving the same. The erection of a new church building, remodeling of an old one or the installation of new equipment in which work the church is united often arouses new life within the organization itself and new interest on the part of the outsiders. Each generation that is not challenged to build, remodel or improve its house of worship suffers a distinct loss.

In fact, next to a community-wide revival, there are few things which attract attention and arouse interest more than material improvements. Furthermore these same improvements, when they have to do with church property, may contribute to the creation of a unified interest that is happily preparing the way for a community-wide revival. Or, following such a revival, they may form a practical outlet for revived enthusiasms and serve as a means for relating the subjective spirituality of the revival with

the objective spirituality of Christian life and service.

It is very natural for Friends with an economical bias to find refuge in the position which our Society has always held with reference to "houses for worship" rather than "temples" or "cathedrals." We shall continue to advocate simplicity but let that simplicity be beautiful, well kept and a credit to its community. Let it also represent simplicity in the eyes of the present generation rather than that of some former days with no present appeal.

A business man in Seattle recently refused to lease a downtown block which had been vacated. The lease would have been for a term of years and at a profitable figure but the owner declined with the statement that the lot with its surroundings deserves a modern building which he proposes to erect.

Business men and promoters of commercialized amusements recognize the great drawing power of attractive premises. Those who are successful are not so much concerned with the question as to whether they can get along with present equipment as they are to discover how much can be added to their profits by new fronts, modern buildings and up-to-date equipment.

If the church is to profit by the wisdom of the world, and reference here is to the Friends Church in particular, we shall do well to give more careful attention to the proper admixture of paint with our piety. It should be noted, finally, that while paint can never be a substitute for piety neither can any amount of piety overcome the secret disrespect often created by the lack of paint.

GERVAS A. CAREY.

Seattle, Washington.

IN THE SHADOW

EDITOR THE AMERICAN FRIEND:

May I be personal and informal?

This is not intended as a carefully prepared article of wisdom but merely a hurried expression of reflections growing out of personal circumstances. I recently went over to Barnesville to speak at their educational meeting—a visit I had been wanting to make for a long time—and I had a delightful time with the good Friends there. This experience, coupled with attendance with 3,500 others at the state pentecostal conventions, took my mind back to last fall. I should not speak so personally if I did not feel that it illustrates a general truth.

I had been on the committee inviting

the American Friends Conference to Wilmington. When Oskaloosa was reported as the choice, our report to Yearly Meeting read: "We can only resign ourselves to the poor judgment of the Service Committee!" (Yes, I worded it!) But I told everyone—quite forgivingly—"Certainly, I'm going. I would not miss that conference for anything. Let's have a good delegation."

Then I stayed at home! Realizing that there was an enormous amount of congregational work ahead, that teaching new college courses was just in the offing, and that "tempus fugit," I decided it was suicidal to attempt going. Since then work has piled up so strenuously that I get a glimpse in THE AMERICAN FRIEND of honors coming to this one, grief coming to that one, as one who dwells apart. I have found it impossible to attend State Council Commission Meetings; impossible to be a profitable member of the Mission Board Executive Committee; impossible to do things I've been aching to do, etc. "Hidden among the baggage," "Cumbered about much serving." In short, I am decidedly in the ranks of "The Association of the Daily Grind."

I listened to all I could learn of Oskaloosa from Isaac Johnson, Laurena Farquhar, Lewis Moon and delegation, et al. I read everything I could in THE AMERICAN FRIEND, *The Friend*, Service Committee News, etc. Then I thought of the hundreds who were doing likewise, and doing it on practically all occasions. I could not go to Oskaloosa but I had been to several Five Years Meetings. Others had not. I had been to one or more Yearly Meetings every year for years. Others had not. I had attended numerous quarterly meetings, conferences, etc. Others had not.

You go then by degrees from those who are able to attend everything, to those who are able to attend very little, from much traveled folks to those who of necessity stay at home. All honor to our consecrated and capable leaders! We have some fine personalities in key positions. But what about the thousands throughout Quakerdom—or in any other Christian group—who never saw a Five Years Meeting, for example, but are conscientiously working in their local meetings for His kingdom?

"Too busy" is but an alibi for some folks but it is a reality for others. "Impossible" is but an excuse for some folks but it is a reality for others. "Simplicity" is a synonym for laziness with some folks but it is a reality with others.

I would pay tribute, then, to the Quakerly roses who blush unseen, and, in the words of a story I have never forgotten, to "the man who does his work in the shadow," a phrase also used in THE AMERICAN FRIEND in another sense some time ago by Alfred Young.

In addition to the active ones, there are those others, the "shut-ins" everywhere. At the time when I was bemoaning the fact that I was missing Oskaloosa, I received this message: "I was glad to get your church letter. I very much enjoyed your weekly letters last year. I would like to attend services but I must sit in my wheel chair by my window and watch people go by to church. But I can read my Bible and THE AMERICAN FRIEND," etc.

That message really startled me. It started me to thinking anew of those whose activity is unavoidably limited. They put us to shame by their patience, their consecration, and their concern.

I have had more than my share of conferences and many other things so I really do not write these paragraphs to indicate that I "enjoy my grievance," but out of my own experiences have come these thoughts of those loyal Friends who seldom have opportunities for trips, conferences, etc., but without whom little work would be done.

Some of us restless spirits are always longing to speak more widely, write more extensively, minister more effectively, study with Sherwood Eddy, take a Palestine trip, etc. Yearning to speak what we never get said, to write what we never get written, to do what we never get done, to travel to places we never reach. But think of those others who day after day, patiently, persistently, peacefully live their lives, in patience possessing their souls, praying without ceasing, growing in grace, ministering to sinners and saints!

May their handicaps decrease and their spirit be caught by the rest of us!

O. HERSCHEL FOLGER.

Wilmington, Ohio.

KOKOMO FRIENDS LAY CORNERSTONE

The cornerstone for Union Street new Friends Church at Kokomo, Ind., was laid February 20, at two p. m. The pastor, A. Ward Applegate, was master of ceremonies. He read the scripture lesson, following which Aubrey Delon, chairman of the executive committee, gave the invocation. The articles to be deposited in the cornerstone were named and placed by Ira Nicholson, president of the board of trustees and the stone was laid by Mr. Pierce, contractor of the building. The articles placed in the cornerstone included a photograph of the old church, a thirty-two page history of the church prepared by Enid Maris, a list of the entire membership, prepared by Lois Ingels, officers of the various church organizations, bulletin of the last Christmas program in the old church, a New Testament from the collection of Bibles of Emily Ellis, who was a minister in the church for many years, and the written remarks of A. Ward Applegate.

Peruse It and Practice It

Timely Topics Tersely Told

A WISE INVESTMENT

"TO EAT your cake and have it" is equivalent to saying "To spend your money and have it" and yet this is exactly the thing that is being done by a number of loyal friends to the missionary cause, who are having the supreme joy of settling their estates while they live, thus saving inheritance tax, lawyer and administrator fees, and other costs involved in probating a will.

The plan is a simple one and has the unique distinction of being entirely satisfactory to every person who has given it a trial. In all the years of its operation the Mission Board has never received a note of dissatisfaction from an Annuitant and some who have held Annuity Bonds have taken out additional bonds or have encouraged others to do so.

There are many people who have limited resources and are dependent upon the income from their available assets. Consequently they cannot give away their source of income and be assured of a reasonable degree of comfort in their declining years, and yet they desire that at least a portion of their estate might be used in the extension of the Kingdom of Christ after their decease. To such as these the Annuity Bonds of the Mission Board should make special appeal.

Here are some of the special advantages.

1. The Annuitant can designate the purpose for which a portion of his estate shall be used and can enjoy during the remainder of life the satisfaction of seeing the early fruits of the gift with the assurance that the money thus given will continue to bear fruit in the years to come.

2. The Annuity Bond given in exchange for the money or property assigned to the Mission Board becomes at once a non-taxable asset with a fixed income that is not affected by stock markets, agricultural depression, nor bank failure, but continues to bring to the Annuitant a regular fixed income during life.

3. The expense of settling estates through the usual process of the probate court does not in any way attach itself to the gift for there will always be the satisfaction of knowing that 100 cents of every dollar given has been placed according to the wish of the donor.

One of the more recent projects of the Mission Board is the beautiful Glenleigh Home for boys in Jamaica made possible by an Annuity Gift. Alma Swift's home was overcrowded and the work for which she had given so much of her energy and devotion could not go forward under the handicap of limited quarters. A beautiful estate with possibilities of development was for sale, but the Board had no resources available for the purchase of the property. A good woman whose consecration had included herself, her children, and her property during her lifetime, came to the rescue and Glenleigh became a possibility and now provides the home for boys which has been so greatly needed.

Many other worthy projects are waiting for just such gifts, and the Annuity plan of giving provides the double purpose of income during lifetime to the Annuitant and permanent endowment for a worthy cause. Write the American Friends Board of Missions for further information.

C. O. W.

WITH YOUTH AT TORONTO

As the time for the great Youth Conference in Toronto approaches, plans are rapidly taking more definite form. The Religious Education and Young Friends Boards are cooperating to select the young people who will represent Friends in this enterprise. Our quota is small, and those who go will carry a good deal of responsibility.

After long deliberation and careful thought, the Committee of Ten have selected "Adventures in the Christian Quest" as the theme for the youth meeting at Toronto. Since the cooperating agencies of the International Council, several years ago, chose the "Christian Quest" as the covering name for their young people's program, it seems indeed fitting that the Committee of Ten selected this theme.

The Committee of Ten is a group of young people's leaders who represent the Committee on Religious Education of Youth, the Young People's Work Professional Advisory Section, and the Interdenominational Young People's Commission. This Committee of Ten is charged with the responsibility to plan, promote and direct the young people's work at Toronto this coming June. This Committee has worked faithfully during the year. In the beginning they worked out an instrument on which thousands of young people across the continent indicated what they considered vital in a program for their own group. In addition, they worked out a discussion outline which is now being used by many groups in the continent. This outline is called "Think With the Youth of North America."

There will be four meetings at Toronto in connection with the Quadrennial Convention of the International Council of Religious Education, June 23-29, that will deal with youth and its interests. Two of these are for young people themselves. One is a Christian Youth Council of North America which will be held June 23-27. One hundred and fifty young people, representing all the agencies of the International Council, will be present. Only officially appointed delegates may attend this meeting. The sessions of this meeting will be held Monday afternoon, Tuesday morning, Wednesday morning, Thursday morning and Friday morning. The delegates will be at liberty to attend the sessions of the main convention during the afternoon and evenings. The second meeting of youth is the Christian Youth Conference of North America which will be held June 27-29. This is an open meeting for young people themselves. One thousand will come from the United States and one thousand from Canada. The delegated council, delegates who are in the main convention, and the young people who come for this larger meeting will be in attendance.

There will be two meetings for leaders of youth. One is for professional leaders of young people which will meet in connection with the young people's council. The other is a popular meeting for leaders of young people who may be teachers or departmental superintendents. The sessions of this conference will be held in connection with the main convention.

E. M.

LOS ANGELES FRIENDS

First Friends Church, Seventeenth and Toberman Streets, was aided in a spiritual and financial campaign by Frank W. Dell, superintendent of California Yearly Meeting, this campaign lasting from February 9 to 16. An illustrated message was given every evening during the week, excepting Saturday. On February 11, Carl Miller's young people from Bell Friends church came over and made it one of the liveliest evenings that the church has had in many a month. A number testified for Christ, and the fact that they were young converts made the messages very thrilling.

A "Chest of Joash" was placed on the rostrum beside the pulpit and a number of small squares were painted on one side of it, these to correspond with the number of dollars per week that the church desired to raise in pledges for the year. On the last Sabbath evening they were all marked off, showing that sufficient money had been pledged to meet all expenses of the budget for the coming year, dating from April 1.

February 16 was also a record for the Sunday School the attendance being an even 100, the largest number ever listed on the school's chart which hangs on one of the side walls of the main meeting room. The pastor, R. Ernest Lamb, is still "looking up" Eastern Friends who have located in Los Angeles in years past and who have failed to deposit their church letters and some new members are expected to be added to those who have recently joined.

The doctrine of the forgiveness of sins and good hope through grace is most precious to those who are climbing upward with painful steps to see the face of God.—*Van Dyke.*

EASTER PROGRAM MATERIAL

It is already time to start planning your Easter service. We have prepared a suggestive list of plays, programs and services which we shall be glad to send on request.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street
Richmond, Indiana

NEBRASKA CENTRAL HOLDS PROHIBITION CONTEST

Thirty-seven students at Nebraska Central College recently engaged in a friendly vigorous competition for highest honors in a contest on the subject of "Ten Years of Prohibition." A faculty committee consisting of Julia M. Crosbie, chairman; Hazel Thornburg, Golda O. R. Carrell, and Prof. Willis H. Harner had charge of the contest which was undertaken in cooperation with the Anti-Saloon League of Nebraska. Its object was the promotion of a careful and thorough study of the results of prohibition in the United States during the past ten years since the adoption of the Eighteenth amendment.

The contest was divided into two sections, essay and oratorical, and was identical in character with contests on the same subject sponsored by the Anti-Saloon League of Nebraska in practically all the four year colleges of the state.

Lawrence Selin of Hordville, a member of the Junior class, who is also pastor of the Baptist church at Hordville, was the winner of the essay contest, with Winona Huxford, of Central City, a freshman winning second place. The oratorical contest was won by a member of the sophomore class, Leland Johansen of Cotesfield; Helen Wilch, of Central City, sophomore, being awarded second honors.

The two winners were awarded a prize by the Anti-Saloon League of Nebraska which consisted of a trip to Detroit, Michigan, with all expenses paid, to attend the National Anti-Saloon League Convention, January 15-19, 1930. This same honor was awarded to the two winners in each of the other colleges of the state which participated in the contest.

In the district contest held at Hastings, in which representatives from Nebraska Central, Grand Island, Kearney State Teachers, and York Colleges participated, Leland Johansen was awarded first place. In the state contest at Lincoln he placed third, first place going to Theodore Howard, a young Negro student of Union College at Lincoln.

After their return from the convention at Detroit, the winners gave interesting reports at chapel of their trip and the convention, and many other opportunities have since been afforded them to speak. Altogether it is felt that the project was very much worthwhile and that definite and valuable results have been achieved.

WE HAVE ONE, TOO!

"Is Tommy's new dog a setter or a pointer?" asked Mrs. Jones.

"He's neither," replied Tommy's mother. "He's an Upsetter and a Disappointer."—*Youth's Companion.*

QUAKERDOM • AT • LARGE

Charles and Charlotte Lamb, Irish Friends who are visiting their daughter and her husband, George Burnham and Edith Lamb Braithwaite of Tokyo, Japan, are planning to remain for Japan Yearly Meeting, the first week in April.

* * * *

Harlow Lindley, formerly Professor of History at Earlham College and now Curator of History, Ohio State Archeological and Historical Society at Columbus, Ohio, spoke at Earlham Chapel last week. He spoke of the advantages of students at the smaller college and interpreted the "Spirit of '76" as the spirit of the frontiersman and the pioneer—that of knowing oneself.

* * * *

Under the auspices of the Indianapolis-Earlham Club, the Earlham choir gave a concert at the First Friends Church, Indianapolis, Indiana, that was broadcast over station WFBM and sponsored by the Wm. H. Block Co. on the evening of March 2. Plans are working out favorably for an eastern trip to be taken by the choir during spring vacation.

* * * *

Daniel Smiley died at his home at Lake Mohonk, N. Y., on February 14. He was a half-brother of Albert K. and Alfred H. Smiley and with them was for many years associated with the control of two well-known resorts on Lake Mohonk and Lake Minnewaska. Like his brothers, he was deeply interested in the cause of the Indians, in international arbitration and peace. He was a graduate of Haverford College and since 1911 was a member of the Haverford Board of Managers. His widow, three sons and a daughter survive him.

* * * *

A new and revised edition of "Capital Punishment in the Twentieth Century" by E. Roy Calvert, with an introduction by Lord Buckmaster, published by G. P. Putnam's Sons, Ltd., contains up-to-date statistics, many recent references and a new preface summarizing the important developments of recent months. Additional facts and arguments have been incorporated and the whole text specially revised for this the fourth edition. "A book to be read and reflected upon by everyone who acknowledges his civic responsibilities."

* * * *

Haverford College is said to have the largest collection of Quaker books and literature in America. All phases of Quaker history are covered with long lines of periodicals and "Minutes." Be-

sides printed books and pamphlets there is a large number of manuscripts, among them several autographed letters of William Penn, a letter to Princess Elizabeth, dated 1677, and sixteen pages in length, and an original letter of George Fox addressed to Charles II in 1660. A valuable addition recently acquired is a group of forty etchings by Robert Spence, contemporary London artist, depicting high lights in Quaker history. As he is considered by many to be the best in his line, the collection is highly prized. Among other interesting objects is a plaster cast of Silvanus Bevan's ivory medallion bust of William Penn. There are full collections of the works of John Woolman, Anthony Benezet, and Joseph John Gurney.

* * * *

S. Paul Townsend of Boston, Mass., a Friend who is one of Boston's leading Account Adjusters and the treasurer of the Reciprocity Club of America has been instrumental in securing a change of name to the street where was a Friends meetinghouse from 1710 to 1825 near State Street and has been known as Congress Square, to that of "Quaker Lane," as a permanent memorial to the Society of Friends. He had collected about ninety names to a petition and at a recent hearing before the Street Commissioners of the city it was granted. An editorial in the *Boston Post* commends the change for two reasons that "the narrow way is really a lane and not a square" and that "the site of the first Quaker meetinghouse in Boston was on or near it, so that the propriety of antiquity guarantees the new name, or is it the revival of an old one?" The name "Quaker Lane" will be twice on Congress Street—once on State Street just opposite the old State House and once on Devonshire Street near State.

NEWS OF OUR MEETINGS

At Christmas time the Friends Meeting at Farmland, Indiana, responded in White Gifts for the King totalling more than \$47. During January, the pastor, C. A. James conducted a series of meetings giving inspiring gospel messages and conviction came to many, thirty of whom claimed definite blessing. More than twenty are being added to the membership of the church. As a result of these meetings a Junior Missionary Band has been organized.

* * * *

The progress of the First Friends Church, Long Beach, California, under the efficient leadership of Ernest W. Bysshe is most encouraging. At present

they are enjoying a "revival" in "giving" for the purpose of lifting the church indebtedness. A "victory banquet" was held, February the 21st to celebrate the raising of about \$5,000. The pastor's faith, spirit and efforts have been the mainspring in this accomplishment. All are working together in unity and the spiritual values are immeasurable. A large number have been added to the church during the past year, among them many fine young people. Forceful gospel messages, a kindly spirit and Friendly people have helped.

* * * *

E. Howard and Ruth P. Brown closed a two weeks' evangelistic meeting in Noblesville, Indiana, Friends Church on February 23. At no time was there a large attendance, but throughout there was splendid interest in the messages of Howard Brown. Many from other churches of the city attended, which fellowship was very fine, so many speaking of it. The singing was in charge of Ruth Brown, and young and old found real joy in the song service. There were but few conversions, yet it was a series of meetings very greatly needed, and much good was accomplished. The Browns left the next day to begin a revival in the Friends Church in Upland, Indiana.

* * * *

Harry L. Leasure and his wife, pastors at Grassy Run meeting in Wilmington Yearly Meeting, have been absent every other Sunday, attending some meeting in the Yearly Meeting where the Home Mission Committee has asked them to go and bring encouragement. During the winter they have held a two weeks' series of evangelistic meetings in the following places: Harveysburg, New Burlington, Ada's Chapel, and New Vienna. There has been good attendance and the good done cannot be estimated. A number have given themselves to Christ and there has been an awakening and a deepening of spiritual life among the members. During their absence from the home meeting, the Monthly Meeting Committees have taken turns in conducting the morning services for worship. These have presented their local work and plans and also something of the history of the Yearly Meeting and the Five Years Meeting.

* * * *

A wood chopping held in Grassy Run community was a spectacular and a most heartening event. Thomas Holmes and son Everett invited the neighbors to their woods and they came, men and horses,

wagons, tractors and saws: Twenty-nine men, six teams, two tractors each running a saw. All day they cut and hauled wood to the Grassy Run parsonage. Two loads went to a widow's home and one to the home of a sick man. The women were also invited and they provided the dinner, Mrs. Leasure furnishing 100 buns. Everybody was happy and the Leasures continue to express their sincere appreciation for the abundant supply of good wood, wishing to thank everyone who had a part in any way.

* * * *

The program for the fourteenth annual session of Japan Yearly Meeting of Friends to be held at Ishioka, Japan, April 4-6, 1930, gives prominence to the motto: "Fight the Good Fight of Faith." There will be periods for discussion on faith, evangelism, service and Bible study under the leadership of Mansaku Nakamura, Edith F. Sharpless, Gilbert Bowles, Chiyomatsu Suzuki, Takeo Iwahashi, Shigeto Ouchi, Kunitaro Hagiwara, G. Burnham Braithwaite and Ichimatsu Kiuchi. A public lecture on the last evening by Dr. Inazo Nitobe will be on the subject: "Religion the Standard of Human Life."

* * * *

The fourth anniversary of the Stuart Young Friends Workers was observed on the evening of February 23, when the service at Dexter, Iowa, was given over to them. A program of music and talks included "Profitable Service" by J. Edwin Knapp; "Sharing Our Privileges," by Loreah Tate; "What Can the Y. F. W. do for the Church?" by Pearl Lee; "What Can the Church do For the Y. F. W.," by Frank Albery; "The Day of Service is at Hand," by Lucile Albery. Greetings from absent members were read by Vera Lee. Preceding the program the following officers were chosen for the coming term: President, Lucille Albery; Secretary-Treasurer, Daisy Craven; and Chairman of Social Committee, Eva Thomas.

* * * *

Fowler Quarterly Meeting was held at Liberal, Kansas, February 14-16, with the largest attendance for some years, and a deep interest was manifest in the work of the church. Stirring messages were given by Aaron McKinney of Hope-well and Edwin Fankhauser of Haviland meeting. At the Christian Endeavor Conference in the afternoon, Professor Edie of Haviland gave an inspiring address, and a male quartet provided some excellent music for the occasion. The meeting at Rose Valley was laid down and the members transferred to the Liberal Church which will greatly increase the working force there. The new parsonage is completed and is now occupied by the pastor, John Howard, and his wife. It is a fine six-room modern bun-

galow with basement and adds much to the beauty of the church grounds. A bulletin board will be placed in front of the church. With the coming of spring, the wheat farms, the oil and gas development and the general prosperity of this western country have brought new people from all parts and the meeting is seeking to bring up the spiritual side along with all others.

* * * *

Bangor Quarterly Meeting of Friends was held at Marshalltown, Iowa, February 21-23, with good attendance, 300 being present on Saturday. Moses Mendenhall, Superintendent of Iowa Yearly Meeting spoke Saturday morning and other ministers present were Charles O. Whitely, Nerius Hodgins, Melvin and Anna Smith, Tristram Dillon, Taylor Guthrie, Lawrence Hibbs and Rose Harding. President H. L. McCracken of Penn College spoke to a full house on Sunday morning and Virgil Hinshaw gave a Prohibition talk on Sunday evening. Robert Cope, son of Howard W. Cope, underwent an operation for appendicitis at St. Thomas Hospital, February 24.

* * * *

The Friends of Connecticut Valley held a meeting at Wesley M. E. Church Parish House, Springfield, Mass., Sunday afternoon, February 16. Harold E. Taylor, teacher in the High School of Commerce, brought a message that was both helpful and inspiring. In spite of zero weather some were present from Amherst, Northampton and Mount Holyoke College, and others would have come had it been more favorable. The social time, while refreshments were served, gave a chance to renew friendships or to discover mutual friends. The March meeting is to be held at Mount Holyoke College.

* * * *

Oliver M. Frazer, pastor of the meeting at North Weare, New Hampshire, February 23, gave the last of a series of eight sermons on the "Outstanding Lessons of the Bible," with the following subjects: The Modern Attitude Toward the Bible; The Book of Progress; The Book of Great Expectations; The Growing Idea of God, reaching fullness in the

teaching and person of Jesus; Revealing a New Way of Life; The Mystery of Human Suffering, leading to humility as a learner in the school of life; The Supremacy of Spiritual Forces; and Strengthening the Tie that Binds the Sacredness of Family Life. The whole community was especially invited to hear these sermons, and in spite of stormy and "zero" Sundays, with dangerous icy roads, there was a large attendance. At the Sunday evening meetings during January and February, he gave talks on the Life of Christ.

* * * *

West Branch Quarterly Meeting was held at West Milton, Ohio, February 15. The presence and help of the following ministers: Charles E. Hiatt, Louella Elliott, Herman O. Miles and Harry Reece was an inspiration to the meeting. Charles Hiatt delivered a splendid message both Saturday and Sunday mornings. The Missionary Society of the Friends Church of West Milton is joining the other Missionary Societies and churches of the town in observing the Day of Prayer on March 7 in an all-day meeting.

FOUNTAIN CITY MEETING

During the winter the local meetings of New Garden Quarterly Meeting have united in holding a twelve-day series at each place of the five local meetings. The pastors, Edna Reddick of Arba, Austin Osborn of Fountain City, and also Quarterly Meeting Evangelistic Superintendent, Emerson Cloyd of Williamsburg, Logan Hunt of New Garden and Irvin Stegall of Webster were very loyal in helping conduct the services. Music was furnished by members from the various meetings. The meeting at Fountain City, Ind., was held in December. Much good seed was sown and the membership strengthened.

On the eve of December 23, a Christmas pageant was given to a full house by members of the church depicting the birth of Christ. The Sabbath School observed white Christmas, the offering being given to Missions. Christmas boxes were packed and sent to some of the mission stations.

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The tenth anniversary of National Prohibition was observed on January 10 with the cooperation of other churches of the community. The interesting and instructive program showing the value of prohibition in our country was carried out by the young people in a commendable manner. Each month in the Sabbath School, the Temperance subject has been stressed in various ways.

The chairman of the Peace Committee has faithfully kept that subject before us through talks, articles from various periodicals, and books. On the first Sabbath of each month, in the Sabbath School, the Missionary Committee gives a short interesting program, and the offering on that day is for missions.

Lillian E. Hayes of Dunreith, Ind., visited the Sabbath School one morning in the interests of Religious Education, and Carl McQuiston, a missionary, on furlough from Cairo, Egypt, had one of the morning services in which he showed the great need of Christian education to the Egyptian people.

The severe weather and sickness in many of the homes lessened the church and Sabbath School attendance for several weeks. The pastor has filled all his appointments and preached the gospel in its fulness, thereby sowing the seed, and nurturing that already sown, which will bear fruit in due season if we faint not.

MARRIAGES

BAECKER-VOTAW—At the home of her parents, Mr. and Mrs. Irvin Votaw, Eudora, Kansas, February 24, 1930, Clara Votaw and Chester P. Baecker. They will make their home near Oskaloosa, Iowa.

DEATHS

ALBERTSON—At her home in Liberal, Kansas, February 6, 1930, Anna, widow of Benjamin H. Albertson, and daughter of Joel and Mary Newlin, in her 83rd year. Born near Plainfield, Indiana, a birthright member of Friends, she was married in 1869 and went with her husband in 1884 to Rose Hill, Kansas, and later to Haviland, the first religious services in the community being held in their sod shanty. She and her husband went to Liberal as pastors in 1916 where she has since resided, her husband having died five years ago. Five of their children survive. Funeral services were in charge of the pastor, John Howard. Interment at Haviland by the side of her husband.

COFFIN—At Media, Penna., February 17, 1930, Chas. Francis, Son of Elijah and Sarah Elma (Fletcher) Coffin, in his 60th year. Since 1905 he has been engaged in the investment business at Philadelphia. He is survived by his wife, Mary T. Coffin of Media, Penna., his mother, and his sister, Elizabeth, both residing at Haverford, Penna. Interment at Arlington Cemetery, Washington, D. C.

PETERS—At his home in Friendsville, Tennessee, February 9, 1930, after a brief illness, John Jacob Peters, son of John L. and Ruth Peters, fourteen years of age. He was a member of the

Friendsville Monthly Meeting of Friends, a student and was active in all the Young Friends work. Although never strong physically, he was an excellent student, and his pleasing personality made him a favorite with both young and old in the entire community.

REES—At Portland, Oregon, February 11, 1930, from injuries in a traffic accident, William Rees, son of William and Rebecca Hester Rees, in his seventieth year. Born in Illinois of Quaker parentage, in young manhood he engaged in teaching which afforded help for a more advanced education. This was gained by attending Vermilion Academy, Earlham College and Indiana Medical College from which institution he graduated in 1890. In 1891, he was married to Almona Beebe to which union were born four children none of whom survive him. As a Christian physician Dr. Rees was a success by reason of his ability to administer comfort to the sick in other ways quite as much as from his knowledge of Medical Science. Since 1914, he was a member with Friends in Portland, Oregon, and his devotion to the church was commendable. As a member of the Board of Managers of Pacific College he was interested in Christian Education. Surviving him are his wife Almona B. Rees; one grandchild, Wm. A. Fisher Jr.; one sister, Sibyl Haworth; and three brothers: Dr. Omar H., Thomas H. and Perry Rees; with numerous nephews and nieces.

STEELE—At the Palmer Memorial Hospital, Boston, Mass., February 18, 1930, after a brief illness, Mary Gifford Steele, wife of J. Henry Steele. Born in Falmouth, Mass., the eldest daughter of Meltiah and Lydia H. Gifford, she spent her younger days as a member of Friends helping earnestly in the meeting that was nearest her work. During most of her married life she has lived in Wollaston, Mass., too far from a Friends gathering to meet regularly with them, and so has served devotedly in the local Congregational Church. Her family and relatives with many friends and neighbors bear witness to her thoroughly sincere and devoted life of Christian service. Her closest remaining relatives are her husband, and daughter Harriet, one brother, William A. Gifford and two sisters, Caroline G. Towle, and Alice C. Gifford.

WANTED

About April 15, on my return from Japan and China, a well concerned woman Friend to help me with the problems of my home. Carolina M. Wood, Mt. Kisco, New York.

The American Friend

Authorized by the Five Years Meeting of Friends in America

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45
Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold E. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry C. and Jane E. Summerhayes, address, 3580 Lousin Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorpe, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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